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missionaries. In Mexico all parties of warring Mexicans have refrained from disturbing Presbyterian schools, churches, and hospitals. Not a dollar's worth of the board's property has been destroyed. The Elat church in Africa, in spite of war surging all

around it, celebrated a recent communion with 21,000 persons in attendance, and with 17,000 joining the church on confession. This native church itself last year paid \$3,000 of the \$3,100, its total operating expenses.

RELIGIOUS EDUCATION

Week-Day Religious Instruction

There have been encouraging developments recently in the correlation of Bible-study with the work of the public schools. There is in the August issue of *Religious Education* a very satisfactory survey of this progress. First, attention is called to the fact that churches are putting biblical instruction more and more on a pedagogical basis. That there is a growing interest in the work of religious education is shown by the many new organizations that are appearing for the better training of religious teachers. Such organizations now operate in New York City among the Catholics and the Jews. Also the Episcopal Diocese in that city, in the interest of advanced study in the field of religious education, has in operation a society called the "Fellowship for Religious Education." "Community or city institutes or schools of religion and night schools for teacher training are being organized so rapidly that no definite estimate of their number is now available." Supplementary to Sunday schools and complementary to public schools, many parochial, private, week-day, and vacation schools are now maintained. Week-day religious instruction is being offered in various churches throughout the country. For example, in New York City many Protestant churches provide such instruction, while Jewish centers have about fifty thousand in attendance, and Roman Catholic centers approximately eight thousand.

There has been exceptionally great progress in the high-school plan for Bible-

study credit. Since 1910 this plan has operated successfully at the State Teachers College at Greeley, Colorado; since 1912, in the high schools of North Dakota; since 1914, in Colorado. In 1915 and 1916 it was introduced in many central and western states and is now in operation in some of the schools in a majority of the states. Among these states are: Alabama, California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Michigan, Mississippi, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, Oregon, Texas, Virginia, Washington, West Virginia, Wisconsin. The plan pursued varies in different states, but in the whole range and effort of its application, it seeks to do the work which the public schools cannot do and to round out and complete the life-curriculum for young people. The ultimate success of this movement has its prophecy in the present encouragement and recognition which are extended to it by the public schools themselves.

The Next Annual Convention of the Religious Education Association

The fifteenth convention of this organization is to be held in Atlantic City, approximately March 12-14, 1918. The program has not yet been perfected, but an outline of a proposed program has been published in order to invite suggestions and criticisms. The special theme is "Organizing the Community," and the dominant idea in mind is the establishment and co-ordination of a comprehensive program of religious education in a community. The proposed program is as follows:

FIRST SESSION, 2:00 P.M.—MARCH 12, 1918

The Problem Stated

Studies of communities, prepared in advance, taking at least twenty typical communities, analyzing their situations and stating their problems

Studies of time-programs of children and youth, presenting cross-sections of community problems, based on personal investigations

SECOND SESSION, NIGHT GENERAL SESSION

Topic: *An Interpretation of the Community*
President's Annual Address

THIRD SESSION, 9 A.M., MARCH 13

The Life of the Children and Youth in a Community
Programs of Health; Play; Work and Study; Worship; Social Groupings

FOURTH SESSION, AFTERNOON

The Functions of the Agencies in the Community
(Each to be presented in a statement of less than 1,000 words)

FIFTH SESSION, NIGHT GENERAL SESSION

Religious Unity at Work

1. In Churches
2. Through Christian Associations
3. In General Community Enterprises

SIXTH SESSION, 9:00 A.M., MARCH 16

Community Programs of Religious Education

1. Rural
2. Village
3. Suburban
4. City
5. Special Types, as Military Camps, etc.

11:30 A.M. Department Sessions Business of Departments

SEVENTH SESSION, 2:00 P.M.

Annual Business Meeting of the R.E.A.

Will include report from the Council on the function of the R.E.A. in relation to educational and social developments

Promoting Community Co-ordination

EIGHTH SESSION, NIGHT GENERAL SESSION

(A program prepared by the Church-School Department)

The Malden Plan

This plan has aroused considerable interest recently. Its details of organization and management are described in the Malden leaflets issued by the Pilgrim Press. The fundamental principles in the work are set forth in the *Pilgrim Teacher* for June, 1917, and from this are reprinted in the August number of *Religious Education*. Even a cursory examination of these principles leaves the impression that the movement is significant:

1. Religious education is an essential factor in the Christianizing of the world.

2. Religious education demands trained leaders.

3. The training of the religious leaders of a community is a community problem which can only be solved by co-operative effort. The resources of all the churches in the community must be federated and placed at the disposal of each of the churches.

4. Community work in religious education must be strictly non-denominational. Anything which serves to create denominational consciousness will dispel the community consciousness, and without a community consciousness no community task can be solved.

5. The two elements absolutely fundamental in a community program of religious education are a *permanent community organization* and a *trained educational leadership*. The first is provided in a community council of one hundred citizens who become students of the problems of religious education; the second is secured by going into the open market and employing the best leadership available, just as the community does in securing leadership for its public schools.

6. A community school of religious education must be a real school which maintains academic standards, assigns lessons, exacts lesson preparation, holds examinations, and subjects its pupils to the same rigid mental discipline that obtains in any standard school. Pupils must both give and get something from each recitation.

7. The curriculum of a community school should meet the community's needs, and be modified as these needs vary. The curriculum must be balanced, and the student should have guidance in electing courses.

8. One evening a week for study and one evening a week for recitation has been shown to be as much as busy citizens will give to this kind of work. Two class periods each session are provided, and the course covers three years' time.

9. A community program must grow no faster than community sentiment can be created to sustain it. It should come up out of the people; it should not be set upon a community from the outside. A definite system of creating and directing the growth of the community must be operated by the leaders of the movement.

10. The leaders of a community movement should have a clear-cut idea of the system they are developing. This system should parallel the system of public schools and be equally efficient. A well-rounded program will include:

- a) A community council of religious education.
- b) A community board of religious education.
- c) A community superintendent of religious education.
- d) A system of Sunday schools of religion.
- e) A system of week-day religious schools.
- f) A community school for the training of religious leaders.

CHURCH EFFICIENCY

The New Age and the Church

Many are asking what part the church is to have in the work of reconstruction which must inevitably follow the war. The June issue of the *Constructive Quarterly* carries an article discussing this question. It is recognized that out of the world-war abundant and gigantic political changes are sure to come; but its largest expression is to be in ideals. In the new world-task large responsibilities are to fall to the church. The question is: Will the churches heretofore much occupied with keeping intact their own organizations be able to get out of themselves and into the swing of a world-program? General church union, it is believed, is not in the immediate future, but within certain comprehensive limits it is a comparatively early probability. Whatever of union may come, it will not serve to placate theological differences, but will be used as an immediate reconstructive and remedial agency in rehabilitating both religion and civilization.

The writer holds that most Christians of today desire church unity and are really seeking it within more or less broadly expanding lines. This, too, is but symptomatic of the Christian spirit of the age. Already there is a distinct tendency toward amalgamation among various bodies of

Christians on the basis of doctrinal likenesses or accommodations. Also ritualistic and administrative differences have either been composed or a new order of polity has been resorted to. On every hand the catholic elements are being emphasized. A number of religious bodies subdivided on minor questions have been endeavoring to harmonize their differences and to reorganize on a more catholic basis. This is true of several of the Protestant bodies of both the Dominion of Canada and the United States. While the churches may set an example of unity for the nations, it is true also that religious catholicity will be made possible in a large measure by world-nationalism.

Report of Commission on Unification

For some time, two of the great Protestant bodies in the United States have been making serious efforts toward unification. The second session of the Joint Commission working on this problem was held recently. The official report has been given to the public as follows:

The members of the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church South, in closing the labors of their second session, held at Traverse City, Michigan, June 27—July 3,